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piece of brown paper and draw the image of the person who put the roots there.

"After the enemy has been identified the conjure-doctor may be of further use in securing revenge for the injured person. There are many instances cited where the charm has been turned against the one who sent it. This the conjure-doctor may do by a variety of devices, some of which easily commend themselves to the ignorant minds with which he deals. It is said that if any one tricks you and you discover the trick and put that into the fire, you burn your enemy, or if you throw it into the running water you drown him. One instance is given of a conjure laid down in the path of a young man. He saw it in time, picked it up with two sticks, carried it into the house, and put it in the fire. This took great effect upon the old man 'who danced, and ran, and hollowed, and jumped, and did a little of everything, but still the bundle burned,' until at last the old man acknowledged everything he had done. Another of our writers tells us that, 'If the composition used in conjuring can be found and given to the conjure-doctor, he will throw the charm from the person conjured to the one who did it. This affects him so strongly that he will come to the house and ask for something. If he gets it his charm will return, if not it will end on himself.' One writer cites the case of a man who had been made lame by a lizard in his leg who was told by a conjure-doctor what to do, and as a result his enemy went about as long as he lived with that lizard in his leg.

"And now for the ounce of prevention that is worth the pound of cure in conjuration as in other things. Silver in the shoe or hung around the neck seems to be the most universal counter-charm. A horseshoe nailed over the door or even hidden under the sill will keep out conjurers' spells as well as hags and witches. A smooth stone in the shoe was recommended in one case, in another case a goose quill filled with quicksilver worn below the knee. In one case where a man had been under the care of a conjure-doctor and recovered, the doctor would not allow him to visit unless he wore a silver coin in his shoe and a silver ring on his right hand."

NOTES AND QUERIES.

SUPERSTITIONS OF GEORGIA, No. 2.—Among negroes of the lower and untutored class, curious superstitions are always current, some of them, doubtless, survivals of belief brought over from Africa by their ancestors. For instance, in a certain city of this State there is a market in the drug-shops for the fore feet of moles. These are supposed to assist teething, and for that purpose are hung as amulets about the neck of colored children. A story is current in negro folk-lore that the mole was once a young lady, very vain and idle. She made acquaintance with a witch, who offered to furnish her with the most beautiful and the most silky dress in the world on condition that she would consent to the exactation of a price that was to

be left to the sorceress to determine. This being agreed to, the witch deprived her of her eyesight and condemned her to live underground, where she wears her silky dress unseen and unadmired.

There are several species of lizards which are supposed to possess supernatural attributes. One of them, known to negroes as the "scorpion," is often seen running along fences. It is pretty to look at, but its bite is death. Another lizard is known as the "wood-witch." It lives in trees, and jumps upon wayfarers, killing them with its bite. Owls are birds to be dreaded, particularly at night in the woods, when they call after people. In some moist places grows a plant with a root that looks like a man and a woman. This root is utilized for love-charms and is sold in the markets for that purpose. Frequently, in far-off country districts, one hears of reputed witches, who know how to "lay spells." One way to do this is to bake an image of dough representing a person, and stick pins in it, thus causing the victim to suffer pain.

A witch who practises this kind of black magic may be disarmed by making her image in dough, tying a string around its neck, and leaving it to rise. When it is baked she is strangled so that she can do no more mischief for a year, at the end of which time another bread doll may be prepared to continue the influence.

On dark nights negroes in cities consider it dangerous to walk alone on the streets because the "night-doctor" is abroad. He does not hesitate to choke colored people to death in order to obtain their bodies for dissection. The genesis of this belief from the well-known practice of grave-robbing for medical colleges, several of which are located in Southern cities, is sufficiently evident.

The ambition of negroes to imitate white folks is taken advantage of by unscrupulous fakirs, who sell to them at extortionate prices preparations which are guaranteed to turn their complexions white or to make their hair straight. The stuff sold for the latter purpose seems usually to accomplish the result for a while, as advertised, but after a short time the hair all falls out, and the new crop comes in kinky as ever.

"Pickin' up tracks" is a common practice among the extremely superstitious, not only among negroes, but "po' white trash" as well, who have presumably adopted it from the former by intimate association—an association never on an equal footing, however, for no matter how lowly and poor and ignorant and vicious the white of the South may be, nor what degree of intimacy may exist between him and the negroes collectively or individually, the white invariably maintains his superiority, and the negro is well satisfied. His ethnology invites domination by the white, and he seems to have an intuitive sense of the fitness of things, adapting himself accordingly.

Not long ago great excitement prevailed in a country district in Mississippi, caused by a young negro woman who had "picked up tracks." It broke up families; everybody was afraid. Nobody knew whose track might be picked up next.

It seems that the young woman had a grudge of some kind against a

man and a woman. She had followed them and had "picked up their tracks." Then she had gone off and buried the tracks she had picked up. She had put dog's hair with the tracks of the man, and cat's hair with the tracks of the woman. After that the man and the woman could not live together any more than a cat and dog could. They separated and the whole community was in an uproar. The belligerents finally becoming awestruck at their own lawlessness, caused by fright, superinduced by superstition, agreed to send for an old negro preacher who lived in an adjoining county, and who was popularly supposed to "have power over evil spirits." He came at their request, remained several days, and finally succeeded, by some method known only to himself in pouring oil on the troubled waters and in patching up affairs. The female originator of the trouble was publicly rebuked as well as privately taken to task by the preacher; he visited among scattered members of families, and by exhortation, public open-air service, and private lectures, restored peace once more. The most important of his injunctions, and one that was strictly carried out under penalty of "a spell," of undefined character, was that the girl dig up the tracks and hair and burn the latter. The spell of "picked up tracks" can be destroyed only by fire.

Ruby Andrews Moore.

FLORIDA.

NEGRO GHOST STORIES.—After tucking her charges up in a high feather-bed, Aunt Pattie, whose duty it was to sleep on a pallet beside the bed, would sit in front of the fire and relate ghostly tales, to the terror of the children, who were, however, somewhat comforted by the sight of her fat, shining face. It is possible to give her words, but not to reproduce the chanting tone, as the reciter sat with her back to the listeners, and seemed to be talking to the fire:—

"Some white folk done say dade folks done walk no more. Blessed marster, it's been years next Tuesday week sence de great light come. Old massa an' missus had done gone over Colonel Pepper's to Miss Nannie's wedding, an' dey ware coming home 'bout hour to midnight, an' dey see a light in ebery window. 'Lord a-mighty,' says ole massa, 't is a fire!' but when dey lighted an' come in, it was dark, an' nothing 't all the matter; but all night somebody ware walking, walking up on de big stairs an' all over de house, an' it ware so for a week. I tell yo dem was terrible times. Ole massa never cracked no more jokes to nobody, an' ole missus looked white an' scared. Deytime all de folks goin' aroun' soft an' creepy like, an' ebery night dat awful walk, walk. Well, one day, ole massa got let' from Ireland sayin' Miss Julie dat ware married over dere were adade, but good Lord! we all done hab so much trouble ourselves, we don' take on much, but after dat letter come dere were no more light an' no more walkin'. Dat ware Miss Julie come faster dan de letter to de ole home. Ole missus tink it Miss Julie ghost as I does, but she don' say so, cause 't ain't religious, she say, to talk such, but Lord! we all know it for a fac'.

"An' dere ware my ole man Cesar, he b'londed to ole Dec Grey. Dec